వైకుంఠాదిషు లోకేషు చతుర్దశసు వై తథా
బ్రహ్మాండాంతర్బహిశ్చాపి సర్వహృత్కమలేష్వపి ||--2-51
वैकुंठादिषु लोकेषु चतुर्दशसु वै तथा
ब्रह्माण्डांतर्बहिश्चापि सर्वहृत्कमलेष्वपि ॥--2-51

vaikumThAdishu lOkEshu caturdaSasu vai tathA
brahmANDAmtarbahiScApi sarvahR^itkamalEshvapi—2-51

The Goddess *lakshmi* is thinking "I will stay along with My Lord *SrInivAsa* in the *vaikumThAdi trilOkAs* (*SvEta dvIpam, anamtAsana,* and *vaikumTham* , the best places of ultimate of destiny for the liberated souls), in the fourteen other *lOkAs* and in the entire universe as well as in the hearts of all the beings."

సంస్థితో భగవాన్యత్ర వసేఽహమ్ తత్ర తత్ర హి
క్రీడావనమభూన్మందవాయుగంధాదిరంజితమ్ ||--2-52
संस्थितो भगवान्यत्र वसेऽहम् तत्र तत्र हि
क्रीडावनमभून्मंदवायुगंधादिरंजितम् ॥--2-52

samsthitO BagavAnyatra vasE@2ham tatra tatra hi
krIDAvanamaBUnmamdavAyugamdhAdiramjitam-2-52

Thus thinking *lakshmi* decided " I will stay along with the Lord all the time in all the places wherever He resides". Hence, She took the form of a captivating fragrant air, and fragrant smelling small petals, *kastUri* (an Indian scent like musk) and camphor-smelling as well as amorous gardens and romantic playgrounds".

మల్లికాకేతకీజాతీచంపకాకుసుమాన్వితమ్
ఖర్జూరపనసద్రాక్షా కదళీనారికేళకైః ||--2-53
బదరీమాతులుంగైశ్చ కపిత్థైశ్చూతదాడిమైః
జంబూజంబీరక్రముక ప్రముఖైః ఫలదాయకైః||--2-54
పారిజాతైః కల్పవృక్షైరత్యన్త ఫలదాయకైః
శ్రీచందనేక్షుమందారైః సంకులమ్ మధుకాదిభిః ||--2-55
मल्लिकाकेतकीजातीचंपकाकुसुमान्वितम्
खर्जूरपनसद्राक्षा कदळीनारिकेळकैः ॥--2-53
बदरीमातुलुंगैश्च कपित्थैश्चूतदाडिमैः
जंबूजंबीरक्रमुक प्रमुखैः फलदायकैः ॥--2-54
पारिजातैः कल्पवृक्षैरत्यन्त फलदायकैः
श्रीचन्दनेक्षुमन्दारैः संकुलम् मधुकादिभिः ॥--2-55

mallikAkEtakIjAtIcampakAkusumAnvitam
KarjUrapanasadrAkshA kadaLIkELakai@h—2-53
badarImAtulumgaiSca kapitthaScUtadADimai@h
jambUjambIrakramuka pramuKai phaladAyakai@h--2-54
pArijAtai@h kalpavR^ikshairatyanta phaladAyakai@h
SrIcandanEkshumandarai@h samkulam madhukAdibhi@h--2-55

These three *SlOkAs* describe the amorous gardens and romantic playgrounds which are the forms of the Goddess *lakshmi* (i.e. popularly known as *vanalakshmi*) and these forms are: The most fragrant smellig flowers like jasmine, etc.; the trees with the sweetest and delicious fruits like dates, figs, mangoes, jack fruits, etc.; *parijAtam, kalpa vR^iksham, SrIcandanam* (sandal wood), etc., sugarcane, etc.

తస్మిన్ సరః స్వచ్ఛనీరమ్ స్వర్ణసోపానమండితమ్

నవరత్నాభకమలైః సువర్ణాభకుశేశయైః ||--2-56
పీతవర్ణైరుత్పలైశ్చ రక్తనీలోత్పలాంచితమ్
మీనకచ్ఛపహంసాఢ్యమ్ మత్తషట్పదనాదితమ్ ||--2-57

तस्मिन् सरः स्वच्छनीरम् स्वर्णसोपानमण्डितम्
नवरत्नाभकमलैः सुवर्णाभकुशेशयैः ॥ --2-56
पीतवर्णैरुत्पलैश्च रक्तनीलोत्पलांचितम्
मीनकच्छपहंसाढ्यम् मत्तषट्पदनादितम् ॥ --2-57

tasmin sara@h svacCanIram svarNasOpAnamaNDitam
navaratnABakamalai@h suvarNABakuSESayai@h—2-56
pItavarNairutpalaiSca raktanIlOtpalAmcitam
mInakacCapahamsADhyam mattashaTpadanAditam—2-57

In that amorous gardens and romantic playgrounds, Goddess *lakshmi* took the form of a beautiful lakes with golden steps and pure water. In those lakes, She took the forms of yellow, blue and red lotus flowers with hundred to thousand petals. In those lakes, She also took the forms of fishes, tartoises, swans, and as honey sucking bees. The Lord takes rest in such places and hence, Lakshmi took those forms.

తత్ర రత్నమయమ్ క్రీడామణ్డపమ్ చాభవద్రమా
దివ్యరత్నమయమ్ తేజఃపుంజపీఠమభూన్ముదా||--2-58

तत्र रत्नमयम् क्रीडामण्डपम् चाभवद्रमा
दिव्यरत्नमयम् तेजःपुंजपीठमभून्मुदा ॥ --2-58

tatra ratnamayam krIDAmaNDapam cABavadramA
divyaratnamayam tEja@hpumjapIThamaBUnmudA-2-58

In the center of those lakes, She took the form of diamond studded platform to play with the Lord and She took the form of golden seats in the lakes, the seating places for the Lord.

తత్ర త్వామర్చయన్త్యంబా షోడశైరుపచారకైః
పాయసాన్నమ్ వ్యంజనాది పంచభక్ష్యామృతాని చః ||--2-59
నూతనాని పవిత్రాణి నానారుచిఫలాని చ
ఆర్ద్రకాదీని మూలాని స్వాదూదమ్ స్వర్ణపాత్రకే ||--2-60

तत्र त्वामर्चयन्त्यंबा षोडशैरुपचारकैः
पायसान्नम् व्यंजनादि पंचभक्ष्यामृतानि चः ॥ --2-59
नूतनानि पवित्राणि नानारुचिफलानि च
आर्द्रकादीनि मूलानि स्वादूदम् स्वर्णपात्रके ॥ --2-60

tatra tvAmarcayantyambA shODaSairupacArakai@h
pAyasAnnam vyamjanAdi pamcaBakshyAmR^itAni --2-59
nUtAnAni pavitrANi nAnAruciphalAni ca
ArdrakAdIni mUlAni svAdUdam svarNapAtrakE—2-60

The Mother of the *lOkAs*, *lakshmi*, worships the You the Lord, (seated in those diamond studded seats), in sixteen ways (*shODashOpacAra pUjAs*) and She offers You rice pudding (*pAyasam*), cooked rice, five types of curries, five types of snacks, five types of nectars, five types of roots like carrot, potatoes, etc. She also offers You the purest and fresh fruits like grapes, coconuts, bananas, mangoes, dates, etc. She also offers You ginger and other roots like peanuts, etc. and pure and delicious water in golden pots. She offers You all these and serves You even though You are always contented and happy. She offers You every thing, perhaps thinking “You are every thing and because of You every thing exists. Hence, I serve You and surrender every thing to You” .

నిత్యతృప్తాయార్పయన్తీ పూర్ణకామాయ చాదరాత్
ఈరాంకసర్వసారాయ సర్వసారాత్మికా స్వయమ్ ||--2-61

नित्यतृप्तायार्पयन्ती पूर्णकामाय चादरात्
ईरांकसर्वसाराय सर्वसारात्मिका स्वयम् ||--2-61

nityatR^iptAyArpayantI pUrNakAmAya cAdarAt
IrAmkasarvasArAya sarvasArAtmikA svayam—2-61

You have *lakshm,i* the inseparable form of all the things (*sarva sampada*s) at Your heart, and have *vAyudEva* as a son in Your lap. You are the greatest and best person. You are a complete personality with contentment all the time with fully fulfilled desires. Yet, She is offering You all types of sweet delicious edible foods with devotion and sincerity to win Your Grace all the time.

అథాత్మానమ్ కల్పయన్తీ డోలామంచమ్ మనోహరమ్
సువర్ణశృంఖలాలంబమ్ సువిశాలమ్ సులక్షణమ్ ||--2-62
ప్రవాలపాదసంయుక్తమ్ సువజ్రఫలకైర్వృతమ్
ఓతప్రోతైః స్వర్ణపట్టైః మాణిక్యస్తబకావృతమ్ ||--2-63
జాంబూనద వితానాఢ్యమ్ ముక్తాస్తబకరంజితమ్

अथात्मानम् कल्पयन्ती डोलामंचम् मनोहरम्
सुवर्णशृंखलालंबम् सुविशालम् सुलक्षणम् ||--2-62
प्रवालपादसंयुक्तम् सुवज्रफलकैर्वृतम्
ओतप्रोतैः स्वर्णपट्टैः माणिक्यस्तबकावृतम ||--2-63
जांबूनद वितानाढ्यम् मुक्तास्तबकरंजितम्

athAtmAnam kalpayantI DolAmamcam manOharam
suvarNaSR^imKalAlambam suviSAlam sulakshaNa—2-62
pravAlapAdasamyuktam suvajraphalakairvR^itam
OtaprOtai@h svarNapaTTai@h mANikyastabakAvR^itam—2-63
jAmbUnada vitAnADhyam muktAstabakaramjitam

In order for the Lord to take rest after meals, *lakshmi* takes the form of a beautiful swing which has golden chains. That swing is awesome, pure, virtuous and huge one. It has studded foot steps with cross-stitched laces studded with all kinds of precious jades and stones. The swing has golden pillows studded with precious jades and stones. Because the Goddess *lakshmi* is all wealth, every form of Her is precious, awesome and studded with jades, diamonds and invaluable stones, especially, if these items are intended for serving the Lord.

It is mentioned in the scriptures that the *SvEta dvIpam, anamtAsana,* and *vaikumTham* are three residential places of the Lord and every item like His dresses, Crown, His armour, His arms (*SastrAs* and *astrAs*) the flowers, etc. are all the forms of *lakshmi.*

భూరూపాఽభూత్ స్వయమ్ శయ్యా శ్రీరూపా సోపబర్హణమ్ ||--2-64
దుర్గాభూత్ పాదసేవార్థమ్ తాంబూలమ్ భోగసాధనమ్
సువర్ణదండవ్యజనమ్ విద్యుదాభే సుచామరే ||--2-65
వైడూర్యస్తబకచ్ఛత్రమ్ పాదుకే రత్నపీఠకే
సర్వరాజోపచారాణి రాజచిహ్నాని యాని చ ||--2-66
సర్వాణ్యభూద్రమాదేవీ దేవాయానన్తతేజసే
భోగ్యవస్తుస్వరూపేణ తవ సేవాఽభిలాషిణీ ||--2-67
మహానందాంబుధౌ మగ్నా రమతే సా రమా త్వయా
రమసే రమయైవ త్వమ్ వైకుంఠాదిషు ధామసు ||--2-68

भूरूपाऽभूत् स्वयम् शय्या श्रीरूपा सोपबर्हणम् ॥--2-64
दुर्गाभूत् पादसेवार्थम् तांबूलमु भोगसाधनम्
सुवर्णदंडव्यजनम् विद्युदाभे सुचामरे॥--2-65
वैडूर्यस्तबकच्छत्रम् पादुके रत्नपीठके
सर्वराजोपचाराणि राजचिह्नानि यानि च ॥--2-66
सर्वाण्यभूद्रमादेवी देवायानन्ततेजसे
भोग्यवस्तुस्वरूपेण तव सेवाऽभिलाषिणी ॥--2-67
महानन्दांबुधौ मग्ना रमते सा रमा त्वया
रमसे रमयैव त्वम् वैकुंठादिषु धामसु ॥--2-68

BUrUpA@2BUt svayam SayyA SrIrUpA sOpabarhaNam—2-64
durgABUt pAdasEvArtham tAmbUlam BOgasAdhanam
suvarNadaNDavyajanam vidyudABE sucAmarE—2-65
vaiDUryastabakacCatram pAdukE ratnapITHakE
sarvarAjOpacArANi rAjacihnAni yAni ca—2-66
sarvANyaBudramAdEvI dEvAyAnantatEjasE
BOgyavastusvarUpENa tava sEvA@2BilAshiNI--2-67
mahAnandAmbudhau magnA ramatE sA ramA tvayA
ramasE ramayaiva tvam vaikumThAdishu dhAmasu—2-68

In such a swing, in order to please You, the mightiest and the prosperous Lord, the Goddess *lakshmi* takes: 1) the form of earth (*BUdEvi*) to serve You as the resting bed; 2) the form of *SrIrUpiNi* to serve You as a soothing pillow; 3) the form of *durgAdEvi* to massage Your feet; 4) the form of fragrant powder, cloves, nutmeg, cardamom, etc. to serve You as chewing pawn; 5) takes the form of a lightning glowing-like fan with golden rod to provide You pleasant and soothing air; 6) takes the form of umbrella studded with precious stones, diamonds and jades; 7) takes the forms of diamond studded shoes. She takes the forms of all the luxurious items to treat You with royal pomp and glamour as You are the Lord of the Deities like *brahma*, etc. Thus the Goddess *lakshmi* serves You and plays with You in a romantic way.

ప్రత్యేకావరణస్థైశ్చ మూర్తిభిర్బ్రహ్మపూర్వకైః
త్రిదశైర్దశదిక్పాలైఃసేవితః పరమాసనే ॥--2-69

प्रत्येकावरणस्थैश्च मूर्तिभिर्ब्रह्मपूर्वकैः
त्रिदशैर्दशदिक्पालैःसेवितः परमासने॥--2-69

pratyEkAvaraNasthaiSca mUrtiBirbrahmapUrvakai@h
tridaSairdaSadikpAlai@hsEvita@h paramAsanE -2-69

O Lord! You are existing in the special sheaths:
1) *lakshmi, kR^iddhOlka, mahOlka, vIrOlka, dyulka, sahasrOlka* are forms of the *dEvatAs* assumed by You in the 1st sheath;
2) *vAmadEva, mAyA, samkarshaNa, jayA, pradyumna, kR^itI, aniruddha, SAmti, viSva, taijasa, prAj~na, turya* are the forms assumed by You in the 2nd sheath;
3) *kESava* and others are the forms assumed by You in the 3rd sheath;
4) *samkarshaNa* and others are the forms assumed by You in the 4th sheath;
5) fish and others are the forms assumed by You in the 5th sheath;
6) *anamta, brahma, vAyu, ISAna, garuDa, vAruNI, gAyatrI, BAaratI, girjA, sauvarNI* are the forms assumed by You in the 6th sheath;
7) *indra, ashTadikpAlakAs, anamta, brahma* are the forms assumed by You in the 7th sheath.
i.e, You are in every body. You are no other than every thing. If that is the case, You are the sole worshipper of Yourself. Hence, there is no difference between the worshipper and the one being worshipped.

శ్రీనివాస రమానాథ త్వన్నాభ్యబ్జే చతుర్ముఖమ్

గిరీశమంతఃకరణే హ్యంగేష్వింద్రాదిదేవతాః ||--2-70
ఋష్యాదీంశ్చ యథావత్త్వమ్ సర్వజీవాంశ్చతుర్విధాన్
దృష్ట్వా తేష్వంతరావిశ్య బహిః స్థిత్వాఽసి పాలకః||--2-71
श्रीनिवास रमानाथ त्वन्नाभ्यब्जे चतुर्मुखम्
गिरीशमंतःकरणे ह्यंगेष्विंद्रादिदेवताः ॥--2-70
ऋष्यादींश्च यथावत्त्वम् सर्वजीवांश्चतुर्विधान्
दृष्ट्वा तेष्वंतराविश्य बहिः स्थित्वाऽसि पालकः ॥--2-71

SrInivAsa ramAnAtha tvannABryabjE caturmuKam
girISamamta@hkaraNE hyamgEshvimdrAdidEvatA@h—2-71
R^ishyAdImSca yathAvattvam sarvajIvAmScaturvidhAn
dR^ishTvA tEshvamtarAviSya bahi@h sthitvA@2si pAlaka@h--2-72

O *laksmIpati, SrInivAsa*! The Deity *brahma* resides in Your naval, the Deity *rudra* resides in Your soul, *indra* and other Deities are resident in all Your body parts. In an appropriate manner, the sages and four types of living beings are created by You. The four types of creation are: 1) born out of womb due to the mother and father like human beings; 2) born out of sweat like lice; 3) born out of eggs like birds, etc.; 4) born like plants, etc.

By existing in such living beings, as per their good or bad karmas, they are programmed by You to lead their lives. Thus, You are protecting them by Your existence within them as well as outside their surrounings.

అత్యన్తభిన్నస్తైః సర్వైః పృథక్ జీవజడాత్మకైః
పారతన్త్ర్యాదిషోజ్ఘః స్వాతన్త్ర్యాదిగుణోర్జితః ||--2-72
अत्यन्तभिन्नस्त्वैः सर्वैः पृथक् जीवजडात्मकैः
पारतन्त्र्यादिक्षोज्घः स्वातन्त्र्यादिगुणोर्जितः ॥--2-72

atyantaBinnastai@h sarvai@h pR^ithak jIvajaDAtmakai@h
pAratantryAdishOjGa@h svAtantryAdiguNOrjita@h—2-72

Even though, You are in every thing and various forms, You are uniquely different from every one of them. You are independent and not tied to any of those things. Your greatest virtue is total independence from every thing.

నిరపేక్షో నిత్యతృప్తః పూర్ణకామ స్త్వమార్ద్రహృత్
సత్యకృత్ సత్యసంకల్పో మాబ్రహ్మేశేన్ద్రవన్దితః ||--2-73
निरपेक्षो नित्यतृप्तः पूर्णकाम स्त्वमार्द्रहृत्
सत्यकृत् सत्यसंकल्पो माब्रह्मेशेन्द्रवन्दितः ॥--2-73

nirapEkshO nityatR^ipta@h pUrNakAma stvamArdrahR^it
satyakR^it satyasamkalpO mAbrahmESEndravandita@h—2-73

In the universe, the each one is dependent on some body or other and each one of them needs support from some body or other. Where as You do not have any desires and You do not need any body's support. You are always happy and content, Yet, You are compassionate and kind-hearted person. You create true and just (*satya*) world. You make true and just (*satya*) decisions. You are worshipped by the Deities like *brahma, indra, rudra*, etc.

సర్వేషామ్ ప్రేరకస్త్వమ్ హి ముక్తాముక్త నియామకః
అఘట్యఘటనే శక్తో హ్యగణ్య గుణమణ్డితః ||--2-74
सर्वेषाम् प्रेरकस्त्वम् हि मुक्तामुक्त नियामकः
अघट्यघटने शक्तो ह्यगण्य गुणमण्डितः ॥--2-74

sarvEshAm prErakastvam hi muktAmukta niyAmaka@h

aGaTyaGaTanE SaktO hyagaNyaguNa maNDita@h—2-74

O Lord! You are prompter for lakshmi, brahma and others. You ordain the liberated as well as the souls that are not liberated. You are the supreme expert and nothing is impossible for You. You can make things happen which cannot be achieved by others. No body can count Your immensely great virtues and hence, You are the greatest and complete person without any deficiency. Usually, however great one is, he or she will be deficient in some thing or other but such is not the case with the Lord. You are recognized as the greatest person by *vEda* and *vEdAntAs*.

అచిన్త్యాశ్చర్యచర్యస్త్వమ్ బ్రహ్మాండాన్తర్బహిస్థితః
అణోరణీయాన్ మహతో మహీయాన్ సర్వగోఽసమః ||--2-75

अचिन्त्याश्चर्यस्त्वम् ब्रह्माण्डान्तर्बहिस्थितः
अणोरणीयान् महतो महीयान् सर्वगोऽसमः ॥ --2-75

acintyAScaryacaryastvam brahmANDAntarbahisthita@h
aNOraNIyAn mahatO mahIyAn sarvagO@2sama@h—2-75

Your actions are incomprehensible and amazing for any body. You are inside the universe as well as outside the universe. You are smaller than the smallest atom and yet, with tremendously superb power. Usually, the smallest atom will not have any greatness associated with it and if some thing is great, it will not be small. You are much bigger than the biggest one. You are all pervading and uniquely insurmountable one.